Here be.bij. Dia-

logues. The fyrſt is of the ſõne and of the Moone. The ſe-conde of Saturne, and of the Clowde. The.iii. of the Sterre named Trans-montana, and o-ther ſterres.

The.iiij. of the euyn Sterre

and the mozowe ſterre. The.v. of the Rapnebowe, and the fygne Cancer. The.vi. of Heauen, and of Earth. The.vij of the Eyre, and of the wynde.

¶ By theſe dialogues, a man maye take to hym ſelfe good Counſayle.

¶ Of the Sõne, & the Moone. The fyrste Dialogue.

AS the Phylosofers sayth, the Sonne is the iye of ỹ worlde/ the gladnesse, and the Jocundyte of the daye/ the beautie of Heuen/ the measure of tyme, the vertue and origynall of all thynges growyng, the lord of all planettes, the leder and perfectour of al planettes and sterres. ¶ The Moone also as sayeth Ambrose exameron, is bedrye of the nyght, mother and mynyster of all humours, measure of all tymes, guyder of the see, chaunger of ỹ ayre, folower of the Sõne. And for as moche as she is nosse lyke vnto the Sonne, vpon a tyme she began to detract and defame the Sonne, the whiche he percepuyng spake to the Moone & said. Why doest thou backebyte me & blasphemest me/ I haue euer gyuen the lyght and gone

afore the to thy prokyte, & thou hatest me and maliciously malignest agaynst me. Go from me sayde the Moone for I loue ỹ nat. For thy great bryghtnes causeth me to be set lytell afore by in the worlde. For & thou were nat, I shulde be in great dygnyte. Thy Sõne answered & sayd. O thou vncurteys creature be thou content with thy degre. For as I shyne in the day tyme and bere thau the rule, so thou without impedyment occupyest all the nyght at thyne owne pleasure. Let vs therfore mekely obey vnto our maker, & exalte nat thy selfe by pryde, but suffre me patyently to do as I am ordeyned, and do ỹ thy duety. The Moone consyderynge no reason in great angre departed and gathered togither all the sterres, and began batell, & shot arowes agaynst the Sõne, and entended vtterly with dartes and arowes to smyte hym & destroye hym. The Sõne beyng aboue and at a vantage seynge all this cruelnes, drewe out

his swozde and smote the Moone a sonder, and threwe downe the sterres and sayd, as often as ꝑ art rowude, I shal departe the. For this cause as fables repozte the Moone conceyueth nat rownde, & sterres oftentymes fall downe. And so the Moone was confused and sayde.

Lo hytt isto ꝯ stryuer. to be partedi twayne
Thay to st all kost, & brought vnto Vayne.

SO in lyke wyse moche people beyng inflate and blowen vp with ✣✣✣ pryde & elacio, wold be lyke vnto the Mone, and haue domynacion aboue all other, and bytheyr wylles wolde that none were abouethem, nozlyke vnto them, as the glose sayth. Pryde is a bzēnyng eleuacyon in the mynde, dyspysyng them that be vnder, and wolde be equall with them that be aboue, for why as Crysostom sayth, delyzeof exaltacion is great synne, and vtterlyto be dyspysed, and suffraunce is wozshipful and cōmendable. Jt is wzytten & sayd, ꝯ theyr owde people be lyft on heyght,

bycause theyr fall shuld be ẏ more grenous. For he that falleth but lowe may soone aryse as the Poete sayth. But he that falleth from on hyghe may not so esely be restored to helth. Braunches of a tree growynge alowe, be conserued from tẽpestes, as wryteth Crysostom. But they ẏ be on hygh be oftentymes broken and in great ieoperdye. Wher fore Quintus Curci⁹ sayth, that a certayne persone said vnto kynge Alexaũder, that a tree beyng of great heyght may rather be blowen by by ẏ rote. And though a Lyon be myghtye and prowde, yet be smal byrdes fedde with his flesche. A Philosopher came to the tombe of Alexaunder and sayd, yesterday to this man subdyed nat all the worlde. Nowe is he subdyed in the space of .vij. fote long. And therfore pryde is to be reproued. &c.

Of Saturne & the Clowde.

The seconde Dialogue.

Phylosophers wryte that there be. vii. planettes / ꝙ is to say, Saturne, Jupiter, Mars, Sol, Venus, Mercurye, & Luna. But there is great space bytwene planet & planet. For as Moyses greatest of Phylosophers reherseth & sayth / also it is wryten in ꝙ golden legende, ꝙ euery compas of euery planet hath in thyckenes ꝙ way of. v. C. yeres ꝙ is to meane, as moche space as a man may iourney and walke in. v. C. yeres / so that dayly his iourney extended to. xl. myles / & euery myle to bere in length ii. M. pace. Upon a tyme a great thicke clowde began to exalte her self & sayd. Myne excellencye is great, for I maye by interpolycion of my greatnes cause ꝙ other planettes may nat shewe them selfe in the worlde but at my wyll. Seynge that I am vnder other planettes and may do so moche, yf I were exalted hygher, than myght I do moche

more. And thus this clowde proudly
ascended vpwarde tyl he came to Sa
turne. Saturne seyng this clowde pre
sumptuously apiyng to go aboue hym
was sore greued & sayd vnto her, what
arte thou that coueytest with pryde to
ascend there as neuer man cam. I shal
ascende aboue the said the clowde, and
ouerthrowe the. That heryng Satur-
ne and sore moued, ordeyned harneys
and wepyn/and stopped fast the waye
and threwe downe the clowde, and dy-
stroyed hym for euer and sayde.

¶ He that coueyteth to be aboue all
No force though he haue a fowle fall.

SO bekell it is Nabugodonosor/
whiche delyred to be aboue allo-
ther kynges and pryncez, and to
be called kyng of all kynges, and lorde
of all lordes. For pryde maketh proudnes
ye that almyghty God hath ordeyned a-
cyon aboue all earthly lordshyppes as
it is specifyed, Danyell. iiii. Wherefore
herte of Nabugodonosor was lyfte vp

by pryde, wherfore he was deposed frō
his dygnyte, wherevnto it was sayde vnto
hym. The dwellyng of ỹ shalbe amon-
ge wylde beastes, & God shall cure the
and cast the out from mans company/
and thou shalte eate hay lyke an Oxe,
and .vij. seasons shalbe chaunged ouer
the. It is writen in Hystory scolastical
that Nabugodonosor was nat chaun
ged into a beast vnreasonable by muta
cyon and chaungē of the body/ but by
mutacyon and alienacion of his wytte
and reason/ and also the eloquencie of
his speche was taken from hym/ and
he semed hymselfe ỹ in his forelymbes
of his body he was lyke to an Oxe or a
bul, & in his hinder parties he thought
hymselfe to be lyke a lyon. Daniel also
al the time of his alienacion prayed for
hym so perfitely, ỹ the .vij. seasons/ that
is to say .vij. yeres by his prayers were
chaunged into .vij. monethes. In the
which .vij. monethes the space of .xl.
dayes he had great infirmite & disease

Other.xl. dayes within the sayde.bij. monethes he retourned to his mynde/ and prayde with great weepyng so largely that his iyen were tourned in to rednes/alyke vnto a wesasshe. Many one went to haue a syght of hym/after that.bij.monethes were fully complete and fulfyld, he was reuoked and called agayne vnto his fyrste estate/ but he raygned nat immediatly/for there were ordeyned.bij. Judges, and so he contynued in abstynence & penaunce vnto the ende of.bij.yeres neuer eate breade nor flesshe/nor dranke wyne in al that longe season.

¶ Of a sterre called Trāsmontana/and other sterres. The thyrde Dialogne.

A Sterre Whiche is called Trāsmōtana standeth euer fyxe in ỹ nauyll of the heauen/ and goth neuer to declyne, nor laboureth nat by compasse

circuler as other sterres doth. It is as a marke or a path of ȳ see/to the whi-che shypmen gyue great attendaunce. All other sterres gathered them togy-ther and came to this sterre and sayde. Thou syttest alwaye styll and hast ease and rest/and we go aboute and labour without rest, & be thy seruaūtes, arise thou a whyle and let another be louey-saygnes occupye thy rome. To whom this sterre Transmontana answered and sayd/ye knowe nat what ye wolde haue. for your desyre is nat leafull nor to you expedyent/for I haue great la-bour and great fatigacion to rule you. And yf I dyd nat wysely conserue you in your places and moeyons/ye shulde greatly erre for lacke of a good guyder Wherfore I counceyl you to be content and in peace. But the other sterres wol de nat be pleased/but rather more wyl fuller to haue theyr petycion, & said al at ones. We pray ȳ to suffre vs to cho-se another guyder. Trāsmōtana then

beholdynge theyr frowarde wylfulnes departed from them/ and went & complayned to his lorde & maker. The sterres that seyng made great exaltacyon and gladnes/ & applyed them to make election of a newe guyder/ but therin they coulde nat agree/ but fell at varyaunce and began to fyghte eche with other & as shepe lackynge a shepeherde they erred and fell out of good rule. At last whan they consydered the felycytie that they were in somtyme by the polycye and good guydynge of theyr soueraygne/ and ȳ great myserye that was fallen to them for lacke of hym. They fell in repentaunce and came to theyr fyrste guyder/ and prayde hym to take them to grace/ and to rule them as he had done before, and confirmed hym in his worshyppe/ and sayde all at ones with one voyce.

The guyder ỹ guydeth, with vertue & grace shulde neuer be chaunged, lest that a worse haue his place.

Euen soit is conuenyent for vs to
do when we haue a good ruler the
***, which ryghtfully ruleth and guy
deth vs, we be bounden to loue hym, and
to do hym honour and worschyp / & nat
lyghtly to chaunge hym, but cherysche
hym after our power for the great la-
boure that he hath to guyde vs for our
wele. The degre of gouernaunce is cal
led great worschip, but it is great charge as Barnarde sayeth / what is wor-
schyp or power, but a great burdayne &
myserie. Or what is sublymyte or dyg
nyte of the worlde, but a perylous and
doubtful tempest. Who may be in wor
schyp or prelacye without payne or tri-
bulacyon. Or who is in dygnyte with-
out vanite, as Valery telleth. liber. vij.
Of a kynge that was of so great wyt,
and so great counsell / that when the
Crowne was delyuered to hym he held
it long betwene his handes or he set it
vpon his heade, and considering it wel
and sayd. O noble and fortunable gar-

lande/howe full of besynes and peryll art thou, innumerable to be tolde. For as Augustyn sayth. There is nothyng more laborious, more harde, nor more perylous, than is to haue great dompnacion or sygnyorye, and therfore Valerius doth shewe vnto vs in libro. viij. of Cornelii scipion/that when Syayue was fallen vnto hym/he answered and said he wolde nat go thyther/& shewed the cause why. For he could nat do equite & tryghtwysnes, for he thought hym selfe nat connynge ne sufficyent to so great a worshyp/and so great a peryll together.

¶ Of the euen sterre and the morowe sterre. The. iiij. Dialogue.

VEsperus is called the nyght sterre/and Lucyfer the daye sterre / whiche appereth in the morenynge. These two sterres gathered together all other ster-

ces / and went with one assent to the creatour and maker of all sterres / and made vnto hym their supplicacion and sayd. Gracyous lorde thou art a good maker / and we therfore thanke the, for thou hast ordeyned and beslowed vs in the best wyse. But for this cause we be troubled that our beawte & bryghtnes is nat alwaye shewed. Therfore Lorde we mekely beseche the to take the lyght from the Sōne / and make hym darke that our bryghtnes in ye day tyme may appere & be shewed. To whom the lord and maker answered and said / your peticyon is nat lawfull. for the Sōne is the garnysher of the day, the distrybutour of hours, ỹ Origynall of all thynges growing, & without hym nothynge may encrease. Therfore I will nat condescende to your peticyon, for it is nat exaudible nor worthy to be alowed Wherfore the sterres seyng they could nat haue their desyre went agayne together, and fourmed a newe peticyon,

and offredit to theyr maker and sayd. O blessed Lorde and maker of all creatures, we beseche the at leest to dryve by and put awaye the clowdes out of the ayre, the which let our bryghtnesse to be shewed. For oftentymes for theyr lett tynge we maye nat appere/nor be knowen as we be. And therfore lowly we praye the, that where as our kynde askynge was denyed vs, of thy goodnes graunt vs this seconde petycion & desyre. The lorde and maker consyderynge theyr symples, gaue them this answere with a sad countenaunce & sayd. Holde your peace and desyre nat vnlefull thinges, for I wyl nat graunte them, for it is wrytten in the boke of Caton. Aske that is ryghtfull, & that ys semely honest, & clowdes be necessary though ye ye thynke contrarye. For they w theyr rayne moysten the earthe. Yf no rayne shuld fall ye earthe shulde nat be fruytfull and w this answere he put the sterres from theyr desyre, & sayd in this wyse.

¶ That petycion may ryghtfully be denyed
Whiche at no tyme, to reason is applyed.

By this example it apereth that he
that wyll be harde in his prayers
*** or in his supplycacion / must aske
the thynges ỹ be ryghtfull, honest and
reasonable to be graunted. Wherfore
Seynt Austyn sayeth / whenye aske the
thinges which god lawdeth and promy-
seth / then is your askyng sure, for that
petycion is soone graũted of god. Ther
fore Isodore sayth trewe. Many men
praying be nat harde in theyr askynge.
For god graũteth them better & more
for theyr welth then they desyre. Seneca
sayth in the .vj. boke of benefites. That
a certayne persone on a tyme asked .i. ð
of Alexander, and he gaue hym an hole
towne. And when the peticioner thanked
Alexaunder / and sayde he was nat
worthye nor able to receyue so great a
gyfte. Alexaunder answered and sayde
to hym / I retayne nat in my mynde
what becõmeth the to aske, but what

bē̄meth me to grue. So almyghtye god doth, for oftentymes he graunteth nat our askyng, bycause he wyll auaūce our petycion with a better, and more profitable rewarde. And therfor sayth Isodore. Sometymes God heareth nat many folkes to theyr pleasure, for he wyl gracyously here them to theyr more profyte and health.

¶ Of the Raynbowe, and of a sygne called Cancer.

The v. Dialogue.

Our Lordes bowe after ỹ fyrste floode appered in the clowdes hauing two colours that was watery & fyery, signifyinge the iudgement cōmyng, which bowe appered by the space of .xl. yeres after the buyldyng of the Arke, as it is sayd Hystorie scolastical. Cancer is one of the sygnes of heuen, & this

worde Cancer is Equinoctiũ, & hath many significaciõs, but natwithstanding here it betokeneth the sygne of heauen And so this sygne Cancer wẽt vnto the Raynbowe in a great anger and sayd. Thou artto bolde, for alheuen is lytel ynough for ỹ, in so moch ỹ thou belyest ỹ to let me of my course, & other sterres that shulde occupy there. Wherfore I aduyse the to be remoued lightly, or els thou shalt be surely cozyed of me & my company. The bowe answered & sayd. Brother thou speẽst nat wel, for I am nat about to let the of thy waye, for I shewe my selfe but in the day tyme, and thou i the nyght rõnest where pleaseth the. Wherfore me thynketh yf thou entende to fyght with me, thou arte euyll aduysed for this cause. For thou mayst gather great company of sterres to holde with the. And I haue frẽdes ynowe, both clowdes and also great thonders to fyght agaynst ỹ for all thy strength, & so there may growe great myschefe.

But I wyll counceyll the for the best,
that we do go before a ryghtwise iudge
that he may termyne the questyon by a
dyscrynyt sentence, and let the lawte
be punysshed there as it is, wherto Cã-
cer agreed. And whẽ they both were be-
fore the presence of the Judge, and had
shewed there vnto hym theyr matter.
The Judge spake than and sayd thus.
Thou wycked Cancer, it is against the
lawe or reason, yf ỹ pryse myneace that
thou askest and desyrest of the bowe. yf
thou haue thy wyll & walkynge in the
nyght tyme, and the bowe but onely in
the day tyme, howe maye it be credyble
that he letteth thy waye. Therfore this
is my sentence agaynst the. ¶ I wyll &
charge the that thou neuer appere in
the daye tyme. And I condempne the in
all expences & costes of the courte, Can-
cer hearynge this sentence, was greatly
shamed and layde.

¶ A besy man is that is full of questyons
Lauseth to hym self, oft great confusyons

Of dyuers Philosophers the
saying is/ that the earth is
the mydel parte of ỹ worlde.
the conseruer of fruytes, the
couerynge of hell, the norys-
sher of all ouycke thinges. The mother
of all growyng thynges. The conserua
tryce of lyfe/ & the swalower of all thyn
ges. ¶ Upon a tyme heuen sent downe
to yearth here many great tempestes/
of rayne, of thonder, and of lyghtnyng,
wherby he greued the earth verye sore,
when she was angry and greatly dys-
pleased she called the ayre to her & sayd.
Brother ayre I pray the medyl nat by-
twene heauen and me, for myne entente
is vtterly fyxed to ouerthrowe hym,
for he hath done great wronge & iniu-
ry vnto me, that I hope to be auenged
vpon hym with suche wayes as I can
fynde. To whom ỹ ayre answered and
sayd. Do nat so lyster, but let thy wrath
passe. For though it be so that heauen
haue greued the nowe, another tyme ye

shall be frendes & make mery togither. The earth beyng blynde and ouercome with anger wolde nat cease, but ran & caught harneys, & began to fyght whe uen. That seyng ye ayre rayled vp great darkenes, & brought forth great clowdes, & caused so great thyckenes, that the earth coulde nat discerne where heuen was. And that contynewed so longe, vntyll the wrath and wodnes was clene gone. Than after that ye ayre sent out wyndes and purged the countrey, and droue away the mystes & darknesses, and made all clere and fayre.

¶ Of yre and malyce / to do out the flame we be all bolde / & nat to nurysshe ye same.

Euery man ought so to do when he seth his frendes and neyghbours wroth togyther. For after the sayinge of Caton. Yre & wrath letteth the mynde that it may nat discerne truth. For a man ye is angry is past his mynde, and therfore he is to be temperatly chyded and refrayned by his frendes.

tyll he be remoued from that wodnes/
and tyll wrath in hym be ended. For as
Seneca sayth The begynnyng of wyl
dom is to moderate yre and wrath/ for
he that ouercõmeth wrath / doth ouer-
come his greatest ennemye, as Valery
telleth whan Archita Tarentius was
greued with his seruaunt, he said vnto
hym. O thou vnhappy creature nowe
wold I correcte the / yf I were nat at
this tyme wroth with the. Wherby it
appereth that Yre and malyce is to be
voyded out of mynde. For it is sayde
in ỹ boke of Prouerbes. xxvij. Yre hath
no mercye. Therfore a Judge ought
neuer to gyue sentence whyle he is an-
grye. Wherfore it is redin thystoryes
of Romaynes ỹ Theodosius the empe-
rour was often tymes prompt and dys-
posed to do cruell execucyon. But there
was a wyse man that gaue hym coun-
seyl that whan he felt hymselfe greued
and angry/ or euer he gaue any senten-
ce he shulde saye and rehersel softly with

in hym selfe. xxiij. letters of the. A. b. c.
That his mynde myght be refresched/
and so to muse what was best to be do
ne/and that he myght the more rypely
se and knowe what iudgement ought
ryghtwysely to be gyuen with good dis
crecyon and delyberacyon.

¶ Of the ayre and the wynde.

The. vij. Dialogue.

Sy Philosophers sayth
the ayre is the spiracle of
all thyngs lyuynge with
out whom al thynges is
soone choked/ and dyeth
that is lyuynge. The wynde also is the
dayer of ye earth/ the mouer of waters.
and troubler of the ayre. And because
he is troubler of the ayre/ the ayre cau-
sed hym to be cited before Phyghiudge
and maker of all thynges & sayd. O al-
myghty lord and maker of all thynge/
Loke vpon me I beseche the/ and haue
mercye vpon me. Thou hast ordeyned

me lustyrycnesse/and indewed me with
great prysylege, wherfore I gyue lau-
de and thanke vnto the. For thou hast
made me to be lyke of all thynges. But
for this cause I am greatly troubled &
vexed with the wynde/for he euer ma-
keth me colde/and causeth me to be in-
temperate. Therfore I say vnto hym/
yf euer from henseforth he presume for
to blowe vpon me / I wyll choke hym
and put hym from his lyke. To whom
the maker answered & sayd. Aye thou
spekest nat well/thoughe wynde ma-
ke the colde and beat ỹ with his blast/
neuertheles he yelderh the purged and
temperate. yf it so were that the wynde
blewe nat on the/thou shuldest be sicke
and corrupte both tedious and hateful
to euery man/wherfore thou oughtest
to loue hym that conserueth ỹ in good
estate/and so the aye was well pleased
and sayde.

¶ Correctours & correct vs for our owne good
we ought to loue & to suffre with glad mood.

So euery creature ought to loue them that correct them and sheweth them theyr faultes/and entende to reduce them to goodnesse and to the waye of trouth. For truely yͤ syke man that denyeth to drynke the bytter drynke that his leche gyueth hym wyll nat suffre hym selfe to be cured, and so he shall neuer be delyuered from his feblenes. And he yͤ hateth his correctour shal nat be well directed. Valery sayth That a man loueth nat his leche/whē he wyll nat suffre hym that rebuketh hym for his good. But treweit is that Cryso stom sayth. Ye shall haue hatred that reprenneth the synful. And Seneca sayeth He seketh a blame to hym selfe, that rebuketh the wycked man. Suche be nat wyse men, but rather they be folys, as sayth Ecclesiastes. A wyse mā loueth to be rebuked/ but a fole is wroth, yf he be correct. Therfore correct a wyse man/ and he shall loue the. Prouerb. ix. It is wrytten in the lyfe of Sayn[t] Anty

broke, that when Theodosius the empe
rour had punysshed dyuers & dwellers
of that coutrey without delyberacyon
and iudgement. Ambrose the archebys
shop of Mylayne expulsed hym out of
the Churche/although he he was a cry-
sten Empirour. And when the Empe-
rour knewe it/he sayde vnto Ambrose.
Dauid cōmytted both adultery & man
slaughter. And Ambrose answered. yf
thou hast folowed hym in his errour/
folowe also the penaunce of hym. The
Emperour that herynge, was very con
tryte inwardly and dyd great pena un-
te and sayde. I haue founde a man of
trouth Ambrose the bisshop. And so the
Emperour ordeyned that no man shul
de be iudged to deathe wout. xl. dayes
of respyte/that yre myghte be swaged
and his mynde myght be the more clere/
that ryghtwyses myght be seene in gy
uynge of Iudgement. ¶ Finis.

¶ Imprynted by me Robert Wyer, dwel
lynge in seynt Martyns parysshe.
Ad imprimendum solum.